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The Sixth Sense.

IT is a fact well known to all that the human race has, up to the present time, developed five senses which act upon the physical plane. These senses have been evolved slowly, through the long ages covering the period of man's evolution. There yet remain two other senses to be developed, now latent in all, though in some of the more advanced, partially developed.

There are seven globes in our chain, of which earth is the fourth. On each of these globes is evolved seven races of men—root races. Each of these root races has its seven sub-races. Each race and sub-race has its own special sense, though each of the senses are partially developed in all of them. Humanity is now in the fifth root race, and the fifth sub-race of this. But the period is now come when the new sixth sub-race is to be formed, and in this new race the sixth sense will be pre-eminently developed.

Each race and sub-race must be in advance of all preceding ones, and each race and sub-race must have gone through its seven phases of development. Therefore, all of the seven senses must have been developed up to that degree of advancement reached by previous races. Whenever a new race is formed, in its first stage, or round, the first sense developed in man becomes the dominant sense. But the incarnating Ego enters the plane of objective life with the stored up development of this sense which it has acquired during its pilgrimage through previous races and rounds. It only now carries forward that development to a greater degree of perfection. But as there are seven races, each with its seven sub-races to be gone through with, it is easy to understand that mankind has yet a long way to travel before any one of the seven senses will be perfectly developed. When all are perfected he will be done with matter.

Yet all are now partially developed; in some, of course, more than others. Adepts are those far in advance of the race as a whole. There are seven principles in man corresponding to the seven senses. There are also

seven planes of consciousness and seven planes or centers of Kosmic force, correlating these principles in man. Each of the seven senses is to function, not only upon this lower physical plane, but upon each of the seven planes of consciousness. Therefore is each sense seven-fold. So, too, is each principle in man's constitution, though each has one dominant strain derived from the Kosmic principle of which it is an emanation. Each principle has its own particular center in the brain. The more highly developed the principle, the more active its corresponding brain center. The sixth sense has its own peculiar brain organ, though modern physiologists have not yet discovered its use. Among the ancients it was spoken of as the seat of the soul.

This center is the organ of intuition, or the sixth sense. This sixth sense has nothing in common with that which mediums and others call intuition; a misnomer truly, for that which they have mistaken for the sixth sense is but one or other of the five senses becoming active on the second, or astral plane, or at most the third, or lower psychic. Therefore the clairvoyant or clairaudient should guard against the mistake of supposing he or she has developed a new sense. It is only the power acquired of seeing or hearing on another of the seven planes, on all of which each sense will eventually function.

Psychometry is the development of the sense of touch to the degree of becoming active on planes above the physical. This is the sense which sensitives are most prone to mistake for intuition. But it is far removed from it. Those who are neither clairvoyant nor clairaudient may have this sense acutely developed. Thus they contact entities and objects on the astral or the psychic planes. In other words, they touch them—*feel* them. The actual knowledge obtained in this way is usually very vague and unsatisfactory. The recipient knows not how or whence it comes, so calls it intuition. As well might the deaf and blind, whose only means of becoming acquainted with physical objects is by the sense of touch, say that he obtains his knowledge of material things through intuition.

The sixth sense, or intuition, is the power of memory, though not that faculty which now passes current among mankind as memory. This faculty belongs only to the lower, or animal mind, and is shared in common with the animal world. In man, as his brain organism is more highly developed, it is carried to a higher degree. This merely animal memory does not enable man to elucidate the mystery of his being by bringing up to his consciousness the long chain of evolution through which he has passed. This disposes of the question why he cannot remember past incarnations. He never will, he never can, remember them until the sixth sense begins to awaken in him. This is the divine memory which comes through the higher mind, while ordinary memory acts only through the lower or animal mind.

In many this divine memory is awakening and beginning to struggle through the heavy mists of darkness and ignorance. To some it gives fleeting glimpses. In the few, the advance guard, the Elder Brothers of Humanity, it is developed to such a degree that they can look far back along the already traveled path, and, glancing on into the future, they can see the onward way mankind must tread. And thus are they fitted to become the guides and helpers of the race. This is the true intuition, and is far above and beyond the astral and lower psychic planes which are familiar to ordinary mediums and sensitives. As proof that these planes belong only to the realm of the lower, or animal mind, it is well known that animals see, hear and feel, on these planes. But the plane of the sixth sense, or real intuition, can never be reached by the merely animal consciousness. Here is the dividing line between the animal and human. Here the higher mind, which belongs only to the human being, must come into play. For, although intuition is not intellect, it can only act in man through the higher intellect, or mind, as its vehicle.

Intuition, then, is the sixth sense, or principle, in man. What will the seventh sense be? In our present state of development we can scarcely form any conception of what it may be. But we may hazard the supposition that it will probably be a synthesis of all the other senses in a perfected condition—pure, spiritual consciousness.

STANLEY FITZPATRICK.

The Pairs of Opposites.

[Study from the Bhagavad Gita.]

THE question, "How to be happy," which has been speculated upon by many philosophers because it is of the greatest importance, and the moving cause in the lives of most men, is also made the basis of the instructions given to Arjuna. He is doubtful whether he should destroy his kindred or permit them to kill him.

Studying this problem, one soon finds that happiness is not only not to be found without unhappiness, but just as heat and cold, good and bad, hunger and satiety, light and darkness, work and rest, cannot even be thought of without their opposites, so the opposite is always supplementary and correlative to the idea postulated. Hence the expression of the "Pairs of Opposites."

Once the intimate connection of the opposites is realized, one sees them moving the universe, as chief factors in actions, reincarnations, cycles and evolution. Evolution proceeds in cycles; each cycle is made up of a pair of opposites. Though there be many cycles within a larger one, this will be found true of each upon investigation. We have the credulity of the "Dark" ages, or ages of "Faith," followed by the skepticism of our times. Each cycle in the evolution of science presents one doctrinary and one lib-

eral aspect. Upon materialism follows transcendentatism and mysticism. The cruelty of the Middle Ages reacted in sentimentality, just as flower offerings to a criminal bring after them an act of violence. The laws of progress pass through cycles, which are made up of pairs of opposites alternatively. Just as day follows night, the seasons change, the tides rotate, the life of man is ; made up of cycles, of pairs of opposites. Satiety is followed by hunger and succeeds it. Liking changes with dislike. As the opposites round out one life, so they guide and limit the law of reincarnation in the soul's "days". Though thoughts work on (to us) occult planes, yet some of the results of their agency may be observed. By analogy and correspondence, we see in the grand inquisitor of one age, who persecutes disbelievers out of a sincere desire to save their souls by purging their bodies in fire, in the heretic of the next who perishes at the stake for his firm belief in what he thinks right. Hoa was a giddy, heedless girl, flitting through a life of worldly pleasure, to the haggard, starving toiler in a suffocating sweat shop. The man who does his natural duties bravely and unselfishly, however humble, is but one step from the benefactor whose privilege it is to heal and comfort the great orphan, mankind. The opposites and how their secret but unerring laws guide reincarnation, is a subject for earnest thought.

The sublime philosophy of the Bhagavad Gita upon the opposites contains the key to many of these laws, which key is here applied as customary to the individual man, but which fits the problems of nations as well. It is an aspect of the Supreme Being, our father in heaven, which having assumed life in this world of conditioned existence, draws together the senses and the mind—that is, the individuality which clothes the monad. By means of the individuality it obtains a body, leaves it again, and so continues during its cycle of necessity. The individuality entering or quitting a body carries with it the mental deposits "even as the breeze bears the fragrance of the flower," which are the effects experienced from the operation of the senses. The soul experiences matter by means of the senses connecting themselves with the three qualities which are inherent in matter. The connection with these qualities binds the soul to the body, and is the cause of its rebirth "in good and evil wombs," to use the terse language of the Gita. The philosophy of the three qualities (ch. xiv.) is presumed to be known to us. These qualities spring from nature. The pairs of opposites are instinctively connected with the three qualities. If one puts the various passages having a bearing on this point together and draws the obvious conclusions, one will find that of the three it is particularly the *rajas* quality which is connected with the opposites. The *rajas* affects the mind. Then the senses connect with their objects and the mind goes out to them. Thence originates desire, and the qualities reacting on desire give rise to the illusion of the pairs of opposites. This is summed up: in "The senses, moving toward their appropriate objects, are the producers of heat and cold, pleasure and pain."

Having now seen the relation of the Supreme Spirit to the opposites, and also the manner of their coming into existence, let us consider somewhat the nature of the opposites themselves. We find they are the means by which the Spirit touching matter gains the experience of it and also its own necessary discipline. The opposites are transient, and change into each other. They are an illusion. Although real enough to us, who are enwrapped in the bonds of action and of matter, their illusionary nature may yet be seen. Heat and cold, *e. g.*, are only relative, and are estimated and designated according to their relation to an arbitrarily zero-point. What seems hot to one, seems cold to another. Then, again, love and hate are the same, in essence. "Love and hate seem essentially the same, except that one happens to be seen in a celestial radiance and the other in a dusky, lurid glow," says Hawthorne. Further, it is taught that we are at rebirth drawn into a certain family as much by hate as by love. Consider, also, the wellknown fact that those who desire to arouse envy and jealousy in others are the first to fall victims to these qualities. One who previously desires riches, may, by the occult laws of the thought plane, reap poverty, to teach him how well he can get along without them. Again, one who in consequence of carefully fostered tendencies has achieved riches, must thereafter experience the poverty which necessarily and naturally follow as the opposite. "How close akin are joy and pain," says Dr. Anderson in one of his poems. The purpose of the opposites is to form and round out the cycles through which man passes on his pilgrimage. Captivating our vision, they blind us and urge us to act, while we desire what seems pleasant and avoid what seems unpleasant.

One of the principal teachings of the Gita is to point out the way by which the qualities and the opposites may be surmounted. First, as every one is urged involuntarily to act, the journey of his mortal frame can not be accomplished by inaction; but he should act without concern in the result of his actions. To undertake what one has to undertake free from desire, to do with the body alone the acts of the body, not to rejoice at obtaining what is pleasant, nor to grieve when meeting what is unpleasant, is the discipline one who would be free from the "pairs of opposites" has to undergo. If the inconstant senses go out to any object, they should be separated from it, should be subdued, and placed upon the spirit.

Asceticism, which is but another form of selfishness in most cases, will not aid one, as is plainly stated in the Gita. One cannot attain this discipline by eating and sleeping too little, but only by raising one's self with his earnest, spiritual will above these opposites. Then the mind has peace, and is no longer between the opposites; ground by their action like grain between two mill stones, the actions of such a man are "consumed in the fire of knowledge," and leave no karmic bonds behind him. He does his actions for the sake of his father in heaven. He lives in the "Self." He sees but one essence in all things, good or evil. The opposites, not hated

when they appear, not longed for when absent, affect him not. "He does not slay, though he killeth all these people, and is not bound by actions."

B. B. GATTELL, F. T. S.

Heredity.

AT THE inquiry into any and all of the problems that go to make up our earthly existence—problems that meet us at every step of mental and moral progress—we must both first and last be guided by the principle of justice. A problem, supposed to be solved, remains as much of a problem as ever, if its solution involves even a momentary suspension of justice, for at the basis of all manifestation lie immutable laws, through which the supreme element of justice finds its temporal execution.

The law of heredity, when regarded as the motor power through which physical, mental and moral traits and characteristics are transmitted from parent to offspring, is working in the most violent opposition to every principle of justice and order. The very word "heredity" when applied as a force, *per se*, carries on its face the character of injustice and despotism, as it indicates the transmission by progenitors of traits and faculties to offspring who have not by appropriate exertion earned them. Punishment and reward are equally unjust, if administered to a person who has not by his conduct merited them. Thus when we are told that the whims and caprices indulged in by a mother during the pre-natal state of her child may re-act upon the latter and in due time produce certain traits and characteristics, beneficial or hurtful, and utterly independent of the will of the child itself, we may safely rely upon it that such a statement can not be true. For were it possible—were such an extraneous and wholly fortuitous regulation of human destiny a possibility in nature—the individual would find himself robbed of all moral motive power, as in spite of every effort his fate would remain unchanged.

Believers in heredity affirm that a mother, if indulging in drinking during pregnancy, may transmit to her child a taste for liquor and thus cause the innocent victim to develop into a drunkard. Upon the same principle is based the practices of the Greek and Roman matrons, who were reputed to cultivate certain noble arts and talents during their pregnancy, and, through the influence these practices had upon the conformation of the mind-organ of the child, became able to generate and give birth to a generation of geniuses unparalleled in human history. These practices of the Greek and Roman mothers, with their more or less astonishing results, are undoubtedly historical and true; but, in place of being an argument in favor of the law of heredity, this circumstance rather goes to prove the mental properties with which the child thus becomes qualified were earned and not inherited. For, in place of the mother influencing the child, every impartial examination of the subject will prove that the yet unborn child

must have been influencing the mother. For those sudden changes of a woman's mind, consequent upon her becoming a mother, must have a cause. Women who never took interest in any kind of mental labor, may, during their state of pregnancy, get the most unexpected and apparently inexplicable notions. They often become suddenly interested in literary pursuits, cultivate painting, sculpture, music or poetry. But they may also get impulses less admirable, such, for instance, as an annoying craving for liquor, a taste for improper food, temptations to visit exciting scenes and dangerous localities, inclinations to steal, etc., and through a number of other eccentricities evince that during that condition a smaller or larger portion of their mental and moral nature has suddenly changed its center of gravity.

From whence do these strange changes of the mind come? Being foreign to the woman in her ordinary condition, and differing in character with each different child, they can have their origin nowhere else than in the child itself. This supposition need not be astonishing, for, according to the Theosophic doctrine, the weak and helpless baby is an old and experienced traveller just arrived from the bourn, whence, it was once said, no traveller returns, and charged with characteristics and idiosyncracies engendered and stored up during former earth-lives. This doctrine holds, further, that man is a composite being, the sum total of the co-operative activity of body, soul and spirit. Now, the body is the instrument through which the spirit obtains experience and knowledge of physical existence, while the soul is the medium or agent through which the experiences and lessons of earth-life are converted into spiritual energy. Constitutionally standing between the two poles of matter and spirit, and reciprocally in touch with both, the soul conducts the discharges of psychic energy, exchanged between the physical man and his spiritual motor. Now this soul of ours is a projection of our Higher Ego, the reincarnating principle which energizes and informs the continually evolving personalities, as it reincarnates again and again, transmitting one life experience after another to the spiritual store-rooms of the Higher Ego, its "father in heaven." This cyclic return to, and passing away from, earth-life through the avenues of death and birth are known as reincarnations, and constitute a mode or method for the progression of all manifested existence. Now, the soul, after its subjective period between two earth-lives has ended, is compelled by karmic law to return again to earth-life, and, through the selection of a suitable body, find an instrument for the proper expression of its native vices or virtues. Through mental, moral and psychic affinity, the soul is drawn to parents whose mental and physical make-up may furnish the material and organic structure through which the native qualities of the reincarnating soul can be fully expressed. Parents, that exactly suit the case, however, may not always be at hand, and so a play upon the mind of the mother has to be resorted to. For, as is well known and dem-

onstrated, the mental state of the mother affects and moulds, to a certain extent, the brain structure of the offspring, and the nature of this structure becomes in its turn the gauge for the thought-processes of the future man. Thus the incarnating entity, compelled by the law of karma, to suffer or enjoy the consequences of actions in former lives, is afforded opportunity to give this law an adequate manifestation. The Ego who was a drunkard in his last incarnation will find rebirth in a family, where, through indulgence in drink by either of the parents, the brain of the child through pre-natal influence, will receive the structure required for an exhibition of its native vice. Again, should neither of the parents be addicted to drunkenness and consequently no transmission to the offspring of such trait possible, the incarnating Ego by coming to the mother will create such a trait temporarily in her mind, which she in her turn transmits as a permanent characteristic to the child. Consequently, it is only apparently, that the mother influences the character of her offspring; in reality the influence comes from the latter. It is the Ego artist, returning through birth to renew earthlife, who urges the mother to pick up the pencil or chisel that she may prepare and mould a physical vehicle, fit to express the aspiring flights of the genius of a painter or sculptor. I do not know whether the mother of Mozart cultivated music while carrying her famous progeny, but if she did she merely yielded to the promptings of Mozart himself. It is said of Colonel Ingersoll's mother, that she being a devout quakeress, astonished her friends by reading Thomas Paine's "Age of Reason," during the pre-natal sojourn of the famous infidel orator. This circumstance, in place of being an argument in favor of mental heredity—for which it might be used—becomes a most powerful corroboration of the likelihood of the views here presented. For nothing but the mighty pressure of a supernal agency could persuade a pious quakeress to even touch a book which was stigmatized as the inspiration of the devil, and whose husband, furthermore, was an orthodox minister.

In other cases of pre-natal influence, the so-called law of heredity may carry an appearance of truth still more pronounced. It is said of a woman who, during her pregnancy, went to pay a visit to her father, living in the neighboring village, that upon arriving at the place and opening the door the first object her eye fell upon was her father's corpse staring at her with the grim, lifeless expression of death. He had been the victim of an accident only a few moments prior to the arrival of the daughter. The child, subsequently given birth to, though in the full possession of health and vigor, testified to the tragic event through the ghastly expression of a corpse in its face.

This appalling circumstance [most probably entirely untrue, or an unwarrantable inference drawn from physiological effects which a scientist could fully explain.—Ed. THEOSOPHIST] must be regarded as the result of a complexity of karmic influences. The mother and the child alike suf-

fering from this frightful blow of fate would indicate that both of them, in some former life, had been associates in the commission of an act commensurate in wickedness to the horrible retribution which followed. The ego to the child, acting in conformity with the requirement of karmic law, influenced the mother to pay a visit to her father with the above result of lifelong suffering, as an element of an unerring karmic calculus.

From these few remarks it will be readily understood that no activity of the parent can generate qualities not already present, though dormant, in the developing child. Only within the boundaries of the native possessions, (the virtues or vices built up by the soul during former earth lives) can parental influence have any bearing upon the latter. The characteristics of the child, its talents or genius, are native to the soul—the issue of ages of work and development, but it depends upon its earthly parents for the organism through which its soul energies may obtain an adequate expression. Thus it follows that, though in opposition to the popular view, the genius is made and not born, and that it required eons to make it. As the human soul departs and returns to earth, ensouling the ever disappearing and eternally reappearing physical bodies, it continually revolves around some central idea, some specialized thought, pursuing its aim through life and death. It was this ceaseless pursuit of an ideal which took effect in the wonderful emergence of personalities such as Plato, Shakespeare, Goethe, or Emerson. They were egos which we saw passing through the narrow span of an earthlife engaged in a restless search after their respective ideals.

If heredity is a motor-power, and operates as an independent force, that is to say, if heredity is a law in nature, the extinction of genius and talent, racial or individual, becomes absolutely inexplicable. The mighty civilizations of Egypt, Chaldea, Persia, Greece and Rome, after a luminous career which shall be remembered as long as genius and intelligence have any significance to mankind, had their eclipses, the one after the other, and no law of heredity stepped in to check their tragic downward march.

When looked at from a purely material point of view, *i. e.*, when the universe is regarded as an output of mere physical motion, retrogression becomes a philosophic and logical necessity. For the physical substratum upon which an ever working, ever pulsating universe must rely for material with which to cover its stupendous expenditure of deliberative force, must be subjected to the same laws that operate as an unavoidable consequence wherever friction of material substance occurs—the laws that govern decay and death. Now friction is conditional to all physical motion and necessitates a ceaseless repair and restoration of dissipated structures. But this ever present, ever watchful, supervision of the maintainance of the economic balance of material forms, can not be reasonably the output of a movement, which in itself must depend for its consistency and con-

tinuance upon the very presence of such a supervising energy. In the failure of a marked talent or genius to reproduce itself in the progeny, is further shown the insufficiency of physical structure by its own strength to hold its position in the line of evolutionary growth. The exhaustion of organic substance of the parent, precludes, if left to its own resources, the reproduction of the predominant faculties of the latter, in the physical make-up of the progeny. And if the incarnating soul of the ascending entity did not push on and invigorate its continually declining constitution, the latter would lose its integrity, and cease to lead a self-conscious existence. Thus every attempt to furnish a solvent to the mystery of evolution and so-called heredity, without recognizing the cyclic rebirth of souls, has to meet and explain away the other, still more inexplicable problem of a spring running higher than its source—of a man lifting his own weight.

From the point of view of unbiased reason there is nothing absurd or irrational in the view here taken. For if justice is to have any part in the government of the universe, the logical and unprejudiced thinker is hardly offered an alternative. We must either declare for immutable karmic laws, guiding and directing human destinies, or throw the reins of government to chance and chaos, and abide in helpless submission and inaction the fortuitous rise and fall of fortunes' bubbles.

There is boundless consolation and hope in a doctrine which teaches that "As you sow you shall reap." There is consolation because of the conviction it enforces that whatever happens to us, whatever misery assails us, is deserved and just; and there is hope through the certainty it inspires that the effects of good deeds we do remain ours forever, and that no fortuitous law of heredity can wrench the result of a noble act from the one to whom it is due. The hapless infant, reared in a life of wickedness and crime, among surroundings which give their dismal shades to every live effort, may and should appeal to the feeling and sympathy of every compassionate observer; but it cannot for a moment shake our faith in the workings of an immutable law; it cannot change our conviction that every sufferer up-bears only his just burdens and is called to account only for his own wrongdoings.

A. E. GIBSON, F. T. S.

Brotherhood.

BROTHERHOOD, such as Theosophy seeks to realize, to be able to stand firmly must have a spiritual basis, without which it cannot endure. That spiritual basis must be a sincere and honest desire to serve humanity, with a growing love for those who work with us. Our union becomes stronger in proportion to our realization of this. It is not the number of persons that we take into our ranks which strengthens our brotherhood; but their real motives for joining; their powers to assimilate truth, to make sacrifices, to work for our cause. Such a spiritual union as this, when properly guided, cannot fail to benefit humanity.

Looking from another point of view, this spiritual union is itself but the practicing of *prana* Yoga, for with our highly developed personalities and sense of separateness, it is impossible for us to realize the presence of spirit in every *Upadhi* without such a basis of brotherhood, without our working for others. In India, one may often find persons very selfish, and even immoral, who will talk very learnedly about Yoga Vidya, and all that; who have failed to catch the true spirit of the teachings; have only cared for themselves, and have become crystalized in their progress. Holy ascetics, denying themselves every comfort, even the very necessities of life, one may find in India, who do not yet know the True Path, only because they cannot understand the supreme necessity of helping others. In *Bhakti* Yoga—the Yoga of love and devotion—this union, called *Sadu Sanga*, is absolutely necessary. There can be no love to the Supreme Lord unless one can love every *Jiva*, for every *Jiva* is but His, and will come to Him when, taught by repeated sufferings, it turns its face inwards.

A true *Bhakti* Yogin hesitates even to injure a plant, and would never think of his own personality. It is only in *Kriya* Yoga—the Yoga of magical rites and ceremonies—that one finds an absence of this union. But none of the exoteric *Shastras* teach true *Kriya* Yoga, or practical Occultism. What is seen in the Books is either Black Magic or fragmentary blinds.

A spiritually minded person often wants practical rules for himself; to such I would say, "Practice true Brotherhood and ceaselessly work for others", for that is the true beginning. Unselfish Karma is Karma Yoga; it develops Intuition, and then we may select *Jarana* Yoga, or *Bhakti* Yoga, as suits us best.

A *Bhakti* Yogin never goes into Nirvana; he rises higher and higher, ever approaching the Lord; ever working for the good of the *Jivas*, who are all his Masters.

DR. J. S. COOK, F. T. S.

Rebirth and Reincarnation.

IN considering the subject of rebirth, two principles are necessarily implied—a permanent and an impermanent; something temporary and something eternal. The term, temporary, does not mean a creation of something out of nothing; an existence for a longer or shorter period, and then annihilation; but that matter, already existing, by the operation of certain laws, assumes a given form, retains that for a time, and disintegrates; its atoms combining with other atoms to form another body, and so on, *ad infinitum*.

Such matter, when in the form of man, constitutes the gross physical body and the astral double *Linga Sharira*. It is animated by the life principle, *Prana*, and is the vehicle through which is manifested the de-

sires, passions and emotions, or Kama. These four principles constitute the evanescent man.

The fifth, Manas, the thinker, is the permanent, ever-living, ever-learning entity, which, having gained all the experience possible through incarnation in one body, lays it aside, digests and assimilates that experience, then, impelled by desire for further knowledge, seeks another body, and other surroundings, acquires new experience and greater wisdom, and so on, towards perfection. Atma-Buddhi, the Ray of the unknowable, divine, pure spirit and its vehicle, afford the eternal base upon which Manas rests.

The material body having been laid aside, its molecules immediately begin to disintegrate, and form new associations, entering some physical form or another, and from this fact has arisen the idea of transmigration. The atoms of a body inhabited by a man having a preponderance of animal desires will naturally be tintured with those desires, and, as like always attracts like, these atoms will be attracted to a body pervaded by like desires, which may result in very low animal associations. But this is very far from supposing that the human soul can or does so pass from kingdom to kingdom, appearing now as a bird or brute, and again as man, according to the popular, but very perverted, idea of reincarnation. Only the atoms, the common stock from which all forms are produced, do this. The astral double being merely a less gross form of matter shares the fate of the gross body, and like it disintegrates at death. The life Principle returns to the universal ocean of life—Jiva. The passions, desires and emotions, ceasing their activity, leave only their essence or aroma flavoring as it were the thinker, and it is this aroma of personal experiences which passes into Devachan.

The idea of reincarnation is as old as humanity. A majority of the human race on earth to-day hold to this belief. The Greeks taught it; the Jews accepted it; Christ admitted it when he said, "Men say that Elias must first come, but I say unto you Elias has come;" (speaking of John the Baptist.) His disciples believed it, as shown by their question regarding the man born blind: "Who sinned, this man or his parents, that he should be *born* blind?" Had the blind man not pre-existed, the question would have been nonsense. Dr. Le Plongeon found the belief in Reincarnation amongst the Mayas and Quiches. I have found it among the Piute Indian of Nevada. Modern literature is full of it. Writers who probably never heard of the Theosophical Society indicate the universality of the idea, and it is only logical to suppose that an idea which pervades all humanity must be somewhere near the truth.

The perfect justice which the law of Karma, and its action in bringing about the conditions under which we are reborn, commends itself to any well-balanced mind. "As ye sow, so shall ye also reap." The causes set

in motion in one life will result in their effects either in this life or a future one. Our fate is thus in our hands. Aspirations towards the divine, conquest of the baser nature, unselfishness, will lead us to conditions and surroundings in which our progress towards perfect wisdom will be rapid. Every victory gained over self is a step higher and not only enables us to see more clearly, but makes it easier to take the next higher step.

PETER DEWAR, F. T. S.

Among the Coast Branches.

Olympia Branch, Olympia, Wash.

Mrs. A. K. Shimmons, Sec., writes:—We did enjoy the visit we had from Mrs. S. A. Harris very much. She was here eight days during the month of January. She gave one public lecture, held three private meetings, and three parlor talks. She is well fitted for itinerant work, for she has such a fund of knowledge coupled with good hard sense. Those who, by their self-sacrifice, made her trip possible would be amply paid if they could realize the good she did in Olympia alone, in her private talks.

Narada Branch, Tacoma, Wash.

Sec. R. H. Lund writes:—Mrs. Harris delivered three public lectures in Tacoma, to large and very interested audiences. She also held six Branch meetings; six private meetings; four parlor talks, and met with members and outside interested persons. Her work was certainly of the greatest value to the Branch.

Prometheus Branch, Portland, Oregon.

J. H. Scotford, Pres., writes:—Mrs. Harris arrived here Tuesday, Jan. 21st. Since then she has given five public lectures to full houses, lectures which for clearness and insight into nature's laws and the doctrinal points of Theosophy have not been excelled by any lecturers who have visited us. She also gave four parlor talks, at one of which there were twenty-five people present. In addition, she gave a lecture on Heredity, from the Theosophical standpoint, to the social club of this city, which was crowded to fullness to listen to her. She also gave a short talk at the weekly gathering of the Equal Suffragists of this city. During her first week she also gave three evenings to a class for the study of "Evolution of Manas." Thus her work was incessant and full, in its public capacity, but in addition to this she was constantly giving private interviews to, and receiving visits from members of the Society and others. She also was sought out and interviewed by one of the daily papers of the city. The result of this work is already felt, since she left, in the application of one new member, and an increase of earnestness among the members.

Southern Lecturer's Report.

Mr. Clark lectured February 2d, to a large audience in Odd Fellows' Hall, on "What is Theosophy?" On Tuesday, the 4th, he met the Branch at the residence of Mrs. Roberts, 850 Tenth street. On Wednesday evening a lecture was given on "The Scientific Basis of Universal Brotherhood," and on Thursday evening a Question meeting was held at the residence of Mrs. Roberts. Sunday, February 9th, the lecture was on "Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy." Questions lasted until nearly 10 o'clock. On Tuesday the fourth lecture was delivered. Subject: "If a Man Die Shall He Live Again? or Proofs of Re-Birth on Earth." Thursday the Question meeting at Mrs. Roberts' was well attended and on Sunday, Feb. 16th, a lecture was given on "Mahatmas, Who and What are They?—the Future of America!" Great interest was shown and questions from the audience lasted until nearly 10 o'clock. In spite of Sankey's songs and other special features at the churches, the audience was larger than usual, Odd Fellows' Hall being nearly full. The Branch meeting on Tuesday afternoon decided to hold regular meetings for enquirers on Friday evenings. Keshava Branch, Riverside, is small but in a very healthy and active condition and promises to be the nucleus for a very much larger Branch in the near future. It has done work enough so that the whole community seem to know what Theosophy is, and to respect it. If all the small Branches on the Coast would distribute as much literature in their vicinity as the three or four active members here have done Theosophy would be much better understood. The lectures have been reported in both daily and both weekly papers.

 Book Reviews.

"THE PATH" for February is a more than usually good number as it always is when much of the matter is contributed by Wm. Q. Judge. In this number "The Screen of Time," the article on the "Bhagavad Gita," "How Should we Treat Others?" and "Questions and Answers" are all from his pen, and are all far above the standard of ordinary magazine articles. The "Scope and Purpose of Theosophy" by E. T. Hargrove is an excellent paper and fairly ranks with those of Mr. Judge. "The Subjective and the Objective" is almost too metaphysical to be useful. Of particular importance is the article "How Should we Treat Others?" And in the statement of Master K. H. "that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both," is to be found an ideal anarchy as far above that of our modern bomb-throwers as the heavens is above the earth. It is the practical carrying out of that which many Theosophists attempt in theory—to abstain from condemning others. "The Screen of Time" shows how theo-

sophic thought is permeating the human mind in all directions. "The Mirror of the Movement" occupies five pages of small type in the magazine, which is certainly an indication of the vigorous and healthy condition of the Society in America.

"THE LAMP" for February contains "Theosophy and Geosophy," "Five Minutes on the Wheel of Life," "International Sunday School Lessons," profuse "Reviews," and short stories. Among the latter, "At the Wicket Gate," is worthy of careful consideration by all Theosophists. In its reviews, "The Lamp" criticises the identification of modern hells with the old teaching of Kama Loka, as asserted in the PACIFIC THEOSOPHIST, in a lecture upon "Hell," by Dr. Anderson. While not wishing to break a lance with "The Lamp" upon this subject, we still assert that the "Mystery" teachings of the condition of the soul immediately after death is the parent, unquestionably, of the modern and very greatly materialized conceptions of hell.

"THE IRISH THEOSOPHIST" for January opens with a New Year's greeting by D. N. D., followed by "Shadow and Substance" by A. E. "The World Knoweth Us Not" is continued, also the "Songs of Olden Magic." "The Study of Theosophy," by A. P. D. is concluded, and another installment of the "Enchantment of Cuchullain" appears. "Rajput and Brahman" by Charles Johnson is a splendid bit from the Brhad-Aranyaka Upanishad. The number concludes with "Around the Hearth" and "Reviews." The best article in this month is unquestionably the extracts from Mr. Judge's letters.

"LUCIFER" for January contains "The Movements of the Earth," by Mr. Sinnett (a good article,) and continues Mr. Mead's scholarly analysis of "Orpheus." It begins a paper upon "Man and His Bodies," by Mrs. Besant, which will no doubt terminate in another book by this prolific writer. It is followed by "An Epidemic Hallucination" by Ivy Hooper. "Devachan" is begun by C. W. Leadbeater, and "Madame Guyon and the Quietists" is again brought to the front by A. A. Wells. Theosophic activities and "Reviews" complete the number.

"ISIS," the new magazine, makes its bow, and, while small in size (24 pages) it fully atones for this in the excellence of its matter. There are none of the papers but are above the general average of theosophic magazine articles. "H. P. B.," by our good brother Patterson is the leading one and perhaps the best. It is a sincere and appreciative tribute to H. P. B. by one of her old friends, and stands out in bold relief as contrasted with the half-implied insinuations against her character and abilities which disgrace the pages of some of our most pretentious magazines. "Letters on Occultism" by Israel Meldola, promise well for future usefulness. "The Oneness of True Occultism," by MacGregor Mathers, is also excellent, as well as "Theosophy and Its Teachings" by Franz Hartman, M. D. "The

Future of Occultism in the West," by Dr. Buck, is an able presentation of the subject from our American standpoint. Like its compatriot, "The Irish Theosophist," it drops into poetry but the "Hymn of Praise To Ra At His Rising" is really far superior to most of the rhymes in the latter journal. Long life and success to the new magazine. It may be procured by remitting 6s., 6d., to the Theosophical Isis, 16 Billiter Buildings, Billiter Street, London, E. C.

"THE FORUM" is, as usual, full of "Questions and Answers," discussing how far Branches should go in permitting cognate subjects to occupy their meetings; drifts into the metaphysical in regard to the question as to the eternal existence of all sounds; explains the possibility of the great souls of the past being now incarnated; treats of the Egos of insects; reviewing the past life at death; vegetarianism, etc.

"THE ENGLISH THEOSOPHIST" includes "The Editor's Remarks," "Dreams," "Side Lights," and miscellaneous matter, and contains information as to the state of the Society in England and elsewhere.

"THE THEOSOPHIST" opens with its usual installment of "Old Diary Leaves," this issue relating various phenomena, among others the finding of the brooch by H. P. B. in Sinnett's garden. This is followed by "The Astral Body and Diseases." "The Psychic Powers and Faculties of the Christian Saints" is continued. "The Legend of Dwarka" follows, then comes a really good paper upon the "Ethics of Zoroastrianism" by B. E. Unwala, which is to be continued. "Notes on Scientific Experiments" and some curious phenomenon of Hypnotism, by Albert de Rochas completes the number, which is largely made up of the yearly and Convention reports.

Magazines received:—"BORDERLAND" (which has become a quarterly, but retains its old habit of just touching the borderland of something really definite and instructive, but which is, nevertheless, a very interesting magazine,) "THE BUDDHIST," "JOURNAL OF THE MAHA-BODHI SOCIETY," "THE LIGHT OF THE EAST," "THE MUSLEM WORLD," "THE HUMANITARIAN," "THE METAPHYSICAL MAGAZINE" (contains among other things a good article on "Fire Philosophy and Being," by Prof. Bjerregaard,) "THE VAHAN," "REPORT OF THE FIRST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN AUSTRALIA," "MERCURY," "SOPHIA," Etc.

An evil deed does not turn on a sudden, like curdling milk; it is like fire smouldering in the ashes, which burns the fool.

An evil deed does not kill instantly as does a sword, but it follows the evil-doer into his next and still next rebirth.

The calumniator is like one who flings dirt at another when the wind is contrary; the dirt does but return on him who threw.—*Birthday Book*.